

ES A Goodly

Dialogue betwene Know-
ledge and Symplicitie.

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Knowledge

Simpli-
cité is a



Do saue you my frende simplicitie
I am glad of your good welfare
Ye are ryght welcome vnto the Cytie
for here ye are a straunger very rare
I knowe the cause of your hether repare
in a cytie. It draweth nowe towarde the terme
Ye haue some matters for to declare
And what they be sayne wolde I learne.

Simplicite I thanke you knowledge of your good wyll

And of your kyndnes without deserte

Simplicite But I cam hether for no sucheskill/
is for þe As ye haue vttered vppon your parte
euer he ca But this I thought wyth all myne harte
in þe cite, it When I came hether vnto the terme
is so full of moultre God I had suffered at home great smacks
of nought Your sayngs be so straunge to learne.
tymes.

Knowledge

Knowledge

despeth

to knowe

his grete

promys

seth to hel

pe hym.

I praye you say what is your grete
Hath any man here you offended?
Shewe it shortly in wordes bryfe
And if I cane I wyll see it amended
Your cause by me shall be defended
I wyll be with you all this terme
My counsell towARDS you shalbe bended
Your symplenes to teache and learne.

7
Wary Spz offended I am in dede
And that in conscience ryght greuouly
I praye God it shortly be remedyed
That London sinke not moch maruell I,
for here is nought els but here ly
Blasphemy and slaunder all out of frame
That one man affirmeth an other toth deny
Against the honour of Gods holy name.

Siplicité

Siplicité
thynketh
þ London
will sinke.
for synne

Ih Spz I knowe the cause well ynough then
Of your great grete in your conscience
And I am ryght glad, for about all men
I haue much desyred to haue your presence
Content you, and shortly ye shal haue intelligence
Thogh as yet for a time, loching be out of frame
At length amongst vs shall be no difference
Concerning the honour of Gods holy name.

I knowe

Frend knowledge, that is a thyng impossible
That euer in one we shulde agree
So longe as we haue this beble bible
Nay Nay knowledge, that will not bee
Do ye not heare and daily see
Howe men olde custome despyse and blame?
whych thinge is greatly as thynketh me
Against the honoz of Gods holy name.

Sympliz
ric.

The By-
ble is cau-
se of con-
trariety.
Olde cus-
tome is
blamed.

Though

Wg Though olde custome hath vs longe ledde
Agaynst Gods Gospell manifestlye

H olde cu: Is it not meete that it shulde be for bedde
stome be And also despyled vterly?

against p If truth and olde custome dysagree

gospell it Shall not truthly olde custome despise and blame
must ge: And make hym subiecte to Gods vertue
ue place. For, that is the honour of Gods holy name

simplicitie. Shyl ye (o knowlede) be of that minde?

Shyl ye be of that soyt and gyse?

The cul: Shyl ye beginne newe wayes to fynde
tome of And olde custome cleane to despyle?

our forsa Howe saye ye, were not our fathers wylle?

thers is Wher they not lerne: ye be to blame

to be ob: Let theyr example your mynde susteyne

serued, Concernyng the honour of Gods holy name

Knowledg

Unto our fathers God be mercifull

Our fa:

thers, as

paul tea:

cheth we:

re vnd a

cloude, &

same not

p truthe,

They lyued in darkenes and we in lycht

All they were vnder a cloude most wonderfull

Of the truthe, they had no partek lycht

But I saye, through Gods power and myght

That cloude is cleared and set in ryght frame

And all fained fantasies it shall put to flyght

To the honour and prayse, of Gods holy name

will

13
Wyll ye gyue me leaue to aske you a question
And with my boldnes not to be angrye
I wolde be sorry in any condicion
For to offende you, ye maye beleue me
And I desyre you euen hartelye
Shewe vnto me your opinion agayne
For we two I thynke shall not agre
Concernyng the honour of gods holy name.

Simplicitie.

The first
litte of si
phur.

Aske what ye wyll, and by Gods grace
As well as my wyttes shall serue me
I shall make answer in lytle space
As I haue lerned in gods veritie
Be not afrayd, but speake at lybertie
What so euer ye saye, none shall ye blame
For surely I trust your minde to satysfye
Concernyng the honour of Gods holy name

Knoledg

the gteel
alwer of
Knoledg

Howe saye you I pray the to the holy make
That long hath bene used of antiquite
Ag for many other thynges I let passe
As of masse of masse of requiem and scala cely
That deliuered our frends soules fro purgatory
Wpth many mo masses then I can name
Of the .v. woundes, and of corpus Christi
To the honour and praise of Gods holy name

Simplicitie.

The first
question
is of mas
sen

Such

Knowledge Such masses I say, are but Idolatry
by all men: Which the Romish Antichrist dyd invent
for satys: To blind our eyes with fained yocosity
factory And all to get money was his intent
are Idols: That greater blasphemy was curment:
type of þe Masse that save vs, Christs death is in vayne
bishop of That suffred for vs his flesh to be torment
Romes Honour therefore no masse, but Gods holy name
meeting.

How say ye then vnto the Sacrament
Explicit Which all ye go about to deny
Whether In the host, to be bodily present
Christs fyrst as he was borne of mary
body be re And vppon the crosse as he dyd dye
ally present If ye speake agaynst this, ye are to blame
in the sa: This our fathers beleued, and so do I
sacrament. To the honour and prayse of Gods holy name.

Knowledge The sacrament is an holy thyng
But the blethrot was farre out of frame
þe Chryste And that selfe body on the crosse hangyng
is not: And borne of mary that blessed dame
delly present In his corporall presens I say playne
in the sa: Is not there present, surely I thynke the same
granit. Who teacheth contrary, his doctrine is vayne
And great dishonour to Gods holy name.

Ah Iesus mercy what do I here?
Is not he present in the sacrament?
How say you? Is not God present alwherr?
Will ye deny the new Testament?
And if he be alwherr, I say verament
He is in the sacrament I abyde by the same
Your deuelysh doctryne the deuell dyd truent
To the great dishonour of Gods holy name.

Siplicitie
God is
presēt al
wherr &
therefor
his body
is in the
sacramēt

Dis say God is present in very dede
As well all where, as in the Sacrament
But that vnderstand in hys Godhead
And for example lerne thys presydent
The soule and the body be thynges different
But the body destroyed, & soule doth yet remaine
And ye se not the soule, nether yet in the sacramēt
Ye se Gods body, but blasphemē hys name.

Knowledge

& God is
presēt all
where ad
is not se,
as & soule
of man is
muilible
& incorp
orable

Mary say that is abominable heresy
Is thys your new lernyng and doctryne?
What thyng can be said that is moze blasphemy
Ye shall neuer persuaide me brother mine
Doth not the priest from tyme to tyme
lift vp Gods body, and shew vs the same?
In fourme of bread, yea, we se it with our eyes
To the honour and prayse of Gods holy name.

Siplicitie
That the
priest lifts
up Gods
body in the
sacramēt

Pe

Knoledg Ye are deceaued for simplicite
Christ of for Christ being offered ones for all
fred ones Shall neuer be offered agayne, beleue me.
ca not be Our masses therfore, are most Idolatry of all
offered a: Waung no grounde in scripture at all
gaine, If ye say, ye se Christ lyft vp in the same
mass is You comyt most shameful idolatry wythall
idolatrie To the great dyshonour of Gods holy name.
hath no
ground in Our curates comend be in payn of dāpnaciō
scriptur, To beleue that Christes blessed bloude and body
In the sacrament is present, of the same facyon
simplicite. As he suffered, dyed, and was borne of mary
Curates And who so euer doth say the contrary
comānde To the byshoppes, they do accuse the same
to beleue As one comytting most shameful heresy
p Gods To the great dyshonour of Gods holy name
body is p
sit i p sa your carles Curates to home cūstūe hath blynded
sacrament. Do not tell in that thyng knowe what they saye
Knoledg But loke in the Gospell and ye shall fynde it
Curates The selfe same Iesus borne of a maye
are blinde That was Crucified, dyed, and rose the iii daye
Christ is On his fathers ryght hand now sitteth, playne
in p righ His body is only there present: I saye
he had of Whose sayty contrarye, both blasphemie his name
p father.

Howe

Howe saye you to our fasting dayes?

Are they not most shamefully abused?
And what thinke you of our holydayes
Whych are not mete to be refused
Both palmes and alshes are cleane confused
And offering of Candelis organe wyth them
Are not all these spyl to be vled
To the honour and prayse of Gods holy name?

Explicit

A questiō
of ceremo
nies.

I saye no daye more one then other
By Gods weorde is commaunded to fast
And kepe well your Saboth daye my Brother
All other holydayes are in waste.
your palmes and alshes cleane out cast
yf ye offer to stocke and stone, ye are to blame
They are all but sayned lyke the wyndes blast
And against the honour of Gods holy name.

Knoleg.
f fastig &
holidais
made by
mā, are of
no effect
& all such
lyke cere-
monies. 7

Say ye, that sayned is the holy crucifix?
And despyte ye the holy priests absolution?
Is Gods body a sayned God in the pyx?
Dyngt our beades stirre vs to reuotion?
Do not the saintes make intercession?
Doth not our fastinge our flesh tame?
Our holy bread & holy water geue vs mencion
To honour and prayse Gods holy name.

Explicit
A questiō
of y read
pauis ab
solutiō, of
the god in
p lace, &
such other

De

Knowledge

**In answer
re to the
same.**

**Of the crucifix an Idoll ye made
And your priestes usurped Gods absolution
The bread in the box is no God I saye
And that your beades are very superstition
your sayntes can make no intercessyon
your fayned fastyng can not your flesh tame
your water and bread, by coniuration
Are great dyshonour to Gods holy name**

**Simplicitie
if pylgry-
mage
was not
good & p
sayntes
wrought
miracles.**

**And was it not well wyth vs thynke ye
When we vlsd our pylgrymage for deuotion?
To holy sayntes that wrought wonderfully
Great miracles passyng mans expectation
And they helped vs in our perturbation
Almost all thing that we asked we dyd obteyne
How say ye? Alas not this a godly facion
To the honour and ppayse of Gods holy name.**

**Knowledge
of pylgry-
mage
was drue
holys & ac-
cessit god
des count-
enance.**

**That satron is deuylissh and cleane contrary
To Gods commaundement, as ye shall see
God sayd and commaunded vs very straghtly
Thou shalt haue none other God but me
If ye worshyp ydols of stone or of tree
ye or thynke they can helpe you ye are to blame
for then ye deprive God of hys glory
To the great dyshonour of hys holy name.**

If fasting and prayer of no effect
 Whyd not Chyſt to vs make mencion
 In his goſpellſſy wordes dyſcret
 That we ſhulde uſe them for good interceſſion?
 Yet ſome men ſaye ye deſpiſe the ſame
 And amongſt your ſelues ye haue great diſſentiō effect
 To the great diſhonour of Gods holy name,

Simplicity

yf fasting
 and prayer
 are of nōe

yes, fasting and prayer are much requiſite
 As Chyſt hym ſelfe dyd to vs examplifye
 But I ſaye in ſcripture it is not recypte
 To faſt or praye any tyme pꝛopꝛiety
 But watch ye and praye continually
 Whan the fleſhe doth pꝛycke, them make it tame
 Myth fasting, but beware of pꝛocryſpe
 For that is diſhonour to Gods holy name.

Knowledge
 faſting and
 prayer are
 neceſſary;
 but no ſpe
 ciall tyme
 is thereto
 appoynted
 by ſcrip-
 tures.

I praye God amend all that is amys
 In the worlde was neuer ſo much diſuſſyon
 One is of that ſorte, another is of thys
 And eachone diſuſſes in hys opinyon
 ye learned men fyrſt muſt agree in one
 that after your exāple, our ſelues we may frame
 Then ſhall we not ſwarue in any condicion
 But prayſe all together Gods holy name,

ſimplicity.
 prayeth &
 all abuſes
 may be a-
 mended in
 may agree
 in one.

And

Knowledge And I pray God wth you in that th^{ng}
To let at one all our diuision

Knowledge As to hys gl^{ry} shalbe p^{er}teyning

ag^{re}eth That all we may agree in one

to simpliciti And no man st^{ick} to one opinion

as p^{ra}ise. But as Gods worde shall teach hym the same

Then shall we not swa^{re} in any condition

But praye all together Gods holy name

Simplicitie Spⁱⁿ dede all thes^e are aboue my reason

des^{er}eth And ye be a man well learned, men saye

to be I will ye ther^{fo}re take payne wth me this season

taught & Wh^y com^{be}nded con^{se}quence to quyte and staye

ryght pray we shulde fast, ye say we shulde pray

way to And & supper of the lord, ye praye much & same

fast, praye To teach me to vse the same after the ryght way

& to crye To the honour and praye . & c.

ye & Lo

des^{er}sup

per.

yea, that I will wth all my harte

That is the th^{ng} that I euer p^{re}tend

If diligently ye will adu^{er}tise

the good Wh^y diligence towar^{ds} you is bended

will of your symplenes hath not me offended

knowledge Nether my boldenes you, I thynke the same

towards And I trust your g^{ri}fe shortly to ende it

Simplicitie . To the honour and praye of Gods hol^ye name.

fy^{rs}t

First to your question how ye shuld pray
In the .vi. of Math. lerne Chyestes doctrine
Pray not for prayse, as Hypocrites do I say
But in thy chambze, se thy selfe thou declyne
by thy chambze, thy conscience thou must despyne
And if that be cleue, beleue well the same
God wyll rewarde the / by his power draue
To the honour and prayse of Gods holpe name.

Knowledg
How we
shulde
praye.

But in much babbling esteeme no felicie
Lyke as dyd the Pharisees most blynde
your Ladys plecter was mere ypocrysie
By this place of scripture, plainly we fynde
your beades brought prayer cleue out of kynde
Chyste taught a prayer, let vs vse the same
Deuoutly to be sayd w harte and nynde
To the honour and prayse of Gods holpe name.

Knowledg
we are
not hear
for our
many pr
ers, but
for the
de sayde
from ri
harte.

your mattens and euensog in a straunge tongue
your patched masses full of papistr
your shamefull sorte of ceremonies dome
As knylling, kneeling and other many
Do they any thing you teach to edifie?
And to pray and thynke not, is but in vayne
The Godly prophet herin agterth w me
All these are dyshonour to Gods holy name.

Knowledg
mares a
euensog i
a straig
tog & de
ceremon
re are bi

When vayne.

Knowledge When thou fastest (sayth Chrysost) be not sope
As the pproctes whiche pretending grautie,
How we Dyd dysfigure they faces superstitiously
shuld fast That to mens syght they myght seme holy
But when thou fastest, do it secretly
Not for worldes gloze, but thy flesh to tame
Then God shall rewarde the aboundauntly
To the honour and prayse of hys holy name.

Knowledge But this is not ment by fryday nor lent
supersticious fals
By the fast of Bernard, or yet of our ladye
cious fals
Neither yet of the clouted cloysters aduent
synges is
for scriptur appointeth no tyme properly
agaynst
Neither yet of meates maketh he dyueritie
gods ho-
But byddeth thy faste, thy flesh for to tame
nour.
At all tymes when soeuer thy flesh prycketh the
Thus fasting, thou honourst Gods holy name.

Knowledge And now for the holy supper of the lordes
How we Let paul be your teacher in each degree
shuld re- Examen your conscience, let your fayth, accord
ceive the
Before ye presume of so hygh a myst rye
supper of
For in this point, fayth onely must be your eye
p lord.
Fayth must be your fast, & all your wittes frame
It is in your fayth, that ye see Gods bodye
To the honour and prayse of hys holy name.

Chrysost

Thynke not þe do eate hym in your teath	Knowledge
Thynke not that ye se hym in your bodely eye	we do not
But eate hym and drynke hym in spirite & fapth	eate & dri
ffor he, yet luyng dyd giue his body	his body
Unto his discyples, and sayd, eate ye	no, drink
This is my body: yet his body playne	his blood
Before that eris was present corporally	but in spi
They, fapth dyd susteyne: their bodely bryne	rite by
	fapth.

Let fapth therfore you gouerne and lede	Knowledge
And in your harte remembre his pall you	What we
And that he dyed in vtry dede	shulde be.
Luyng to us for a comemozation	fore all
His blessed body, of such a pnd and facion	things
That in spirite & fapth we shuld receyue þe same	beut in
Thus doynge you take it to your saluation	his pals
To the honour and praye of Gods holy name.	syon.

I pray God thanke you in all myne harte	Siplicite
In these thynges my conspence is appealed	The thas
And in all other I trust lone afterwarde	his ot
My harte by you shali be well eased	siphre
The byndenes that in me was, sealed	for the
Is almost clerid and set in frame	good coun
And you I do thanke, to home it hath pleased	sell of
To teach me to honour Gods holy name	knowledge.
Gyue	

kenoledge Gyu the laude to God, as moost worthy be
And not vnto man, but vnto hys name
ndt to mā And praye we for the kynges hyghnes
but to That Gods gospell hath so in frame
god be all That all we maye see the truth from the vayne
gloze That all we all erreours maye worthely blame
That all we hys kyngdō at the last may attayne
In blyss all toghether to prayse hys holy name.

finis.

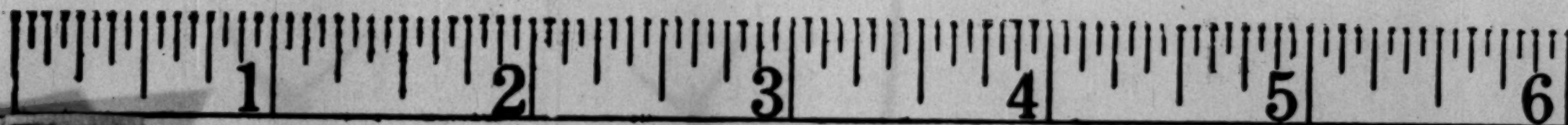
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